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Woman's Work for Woman.

Vol. IX. MARCH, 1879. No. 3.

Abroad.

MEXICO.

What was said of Mexico one year ago must be reiterated in summing up the history of another year. The twin heralds of progress, Revolution and Reformation, have kept even steps. If ever one has seemed to outrun the other, it is only that breath may be taken and a fresh start made. We watch their onward march, sometimes with fear, sometimes with hope, our hearts sinking within us as we read of "wars and rumors of wars," of persecutions and massacres; but beating with fresh courage as we see how God is verily making the wrath of man, *in Mexico*, praise Him, and is restraining "the remainder of wrath." If we would gain the most comprehensive view of the history, secular or religious, of any particular country, we must read it in connection with the history of other lands. The separate bit may be mysteriously incomprehensible, but study it as God sets it in the great mosaic which His hand is uncovering, and we appreciate the dark or bright shades which

make each fragment contribute to the symmetry and beauty of the whole. Indifferent, indeed, must we be to the "signs of the times" and the lessons of the hour, if we do not see how, in every nation under the sun, God is hastening on the triumphs of His kingdom. Unroll the scroll, and see how civil and religious liberty are everywhere contending for and securing these promised victories.

Russia, the giant of modern empires, takes off the yoke which has bound twenty-five million serfs. Mohammedan Turkey sits in the dust, the power of her sultan broken. France is in name, and more than ever before in spirit, a republic. Germany confederates her states. Austria is consolidated. Denmark, Norway, and Sweden press eagerly forward in the onward march of civilization. Italy gives free speech and liberty of conscience, while, imprisoned by public sentiment, the Pope, the so-called infallible head of the Romish Church, sits a prisoner in the Vatican. Hindooism loses its prestige. The king of Siam puts the educational interests of his kingdom into the hands of one of our own missionaries. Through the length and breadth of China the feet of those that bring glad tidings may fearlessly go. Japan reaches across the Pacific and asks for America's railroads and steam presses, America's schools, America's Bible. "Ethiopia stretches out her hands," and the progressive Emperor of South America claims for his subjects all the improvements of modern civilization. It is obvious how all this goes to promote, not only a purer civilization, but the triumphs of Christianity. And so we turn again to the Mexico of to-day to gather up the lessons which God is writing for us in characters of blood and in letters of fire.

The political condition is one of chronic unrest. The frequent "turnings and overturnings" show over what a pent-up and panting earthquake the government exists, but with every fresh upheaval the hope becomes stronger that tyranny, oppression, and superstition must finally yield to the powers which make for peace, liberty, and progress. The history of mission work in Mexico during the past year reads, as one of our missionaries there expresses it, "like a chapter from the Book of the Acts." We said that our lesson was written in "letters of fire." Read the story describing the out-

pouring of the Spirit and then judge if the language is too strong. One of our missionaries, whose letter follows this article, under date of November 24th, writes:

"Have you been sending messengers to the top of Carmel to watch for the rising cloud of God's blessing over Mexico? Have there been Elijahs among you who have heard 'the sound of abundance of rain,' while the sky was still like brass overhead? Blessed are those praying, expectant souls, for the Lord is here! Shout for joy, ye faithful ones, and rejoice with us, the Lord has come to His temple suddenly and gloriously. The baptism of fire has fallen upon all our preachers, and we are looking for a Pentecostal blessing upon this land now. We shall love to trace the influences that have been preparing this result, and I am sure that somewhere, in some meeting or closet, there was earnest prayer for Mexico, while at that hour a thrilling scene was being enacted in the choir-loft of our dear church. There, quietly and solemnly, with the eye of God upon them, with no music nor lights, nor crowds of people, with not even the regulation three ministers of the gospel, only the three in heaven bearing witness on earth—the Father, and the Son, and the Holy Ghost—seven of our preachers received ordination at the hands of Mr. Hutchinson. It was a wholly unpremeditated thing. Mr. H. has had authority for a year to ordain, but had never felt that just the right time had come, and went to the second day's prayer meeting with no such plan even in his thoughts. But the will of the Lord was unmistakable. The Saturday before the work of preparation began. All noticed that day that Mr. Hutchinson's cheerful face was clouded, but none knew till afterwards that he was wrestling with God, and God with him, Jacob-like, 'all the night.' He only knows the history of that conflict, which lasted until Sabbath night, but we know it brought him to the very dust before the Lord in humiliation of soul, and left him with a heart cleansed and ready for the dwelling of the Spirit. On Sabbath evening at the prayer meeting before church, Mr. Moralles, our most beloved minister, and one who has always seemed to be especially near to the Saviour, suddenly broke out into the tenderest, humblest prayer, with sobs and tears con-

fessing his unworthiness to preach the gospel, but pleading with the Lord that he placed it above his chief joy to lead souls to the Saviour, and imploring Him to allow him that privilege to the last day of his life. Another heart was evidently preparing for the Lord's coming. When morning came, instead of the usual theological class, Mr. Hutchinson took the ministers and students to the church, and there, from nine till two, was held such a prayer meeting as even Mr. Hutchinson, with his revival experience, had never witnessed before. First he and then Mr. Moralles confessed to their brethren, as they had to God, the sins of their lives and hearts as they had seen them in the new light from God. Then they prayed for the others; wrestled for them as they had for themselves, till one after another fell on his knees, feeling their hearts laid bare to the gaze of Him whose eyes are flames of fire. But the fire did not destroy, it only purified. Like the twelve in the upper room, the preachers gathered again on Tuesday, and then the Spirit, as they waited on Him with loving, obedient hearts, suggested that the long-delayed ordination should then and there take place. Some favored, some opposed. They prayed the Lord, and prayed again, that He would bring them to a unanimous decision. One after another heard the Spirit saying: 'It is my will.' And with one mind and one heart they entered upon the solemn service of ordination. Every day, from nine till two and sometimes three o'clock, the prayer-meeting is continued. All the preachers connected with the Southern Mission, excepting one who is too far away, have been called to the city to share in the wonderful work, and every one has, I think, received a fresh baptism. Besides these services, prayer meetings are held every evening, men and women by themselves, half an hour, and then the regular service. I have never witnessed such meetings. It does seem as though these ministers are to Mexico what the Apostles were to the Eastern world, and we are looking confidently for a glorious harvest of souls."

Then follows the story of *personal* re-consecration, a day and a night of agonizing prayer, when the darkness was lifted and another heart was prepared for the more complete reception of the

Saviour. "For myself," our dear re-consecrated missionary writes, "I look back to the calm though deep experience of my missionary consecration as the baptism of water, and to this later experience as the baptism of fire. The work has entered our schools, and many of the girls are giving unmistakable evidence of true conversion."

Have you read thus far, dear reader, without asking more than once, perhaps, "What new responsibility is *mine* because of this signal blessing which has come upon Mexico?" Read on to learn that "two new plans for usefulness have been developing, and we must let you know that you may add your prayers and efforts to ours. First, we MUST have *more money*. It certainly will break our hearts to stop when our Lord says 'Go forward,' because the treasury is empty. We must have money to go in and possess the land. Mexico for the Lord! Mexico for the Lord, sisters! The Lord is willing, here is a band of consecrated laborers willing, here is a people waiting. Are God's people willing? To be practical and definite:—San Pedro, where the students' home is, and a little chapel where religious services are held weekly, is offered for sale. To secure it for the expansion of our work here is of such pressing necessity that Mr. Hutchinson leaves us that he may lay it before the Board and plead for it before the churches. It would be very pleasant if we did not have to ask for money, but should we not fail in our duty if we did not lay the needs of this part of God's work before the Church?" The other project to which allusion is made will be found in the letter which follows this. It ought to touch a tender spot in every mother's heart. Shall not the "trust" be rewarded at God's hand, *through ours?* Pray, dear sisters, in your March meetings, and all the year round in your closets, for Mexico. Pray for Mr. and Mrs. Hutchinson, Miss Forbes and Miss Hennequin at Mexico City; for Mr. and Mrs. Phillips at Merida, Yucatan; for Mr. and Mrs. Thomson at Monterey; for Mr. and Mrs. Wallace at Zacatecas; for Mr. Stewart at Toluca. And thank God, with our dear sisters of the Northwestern Board, that out of their ranks Miss Abbie Cochran, of Iowa, goes to strengthen the work at Monterey.

LETTER FROM MISS FORBES.

CITY OF MEXICO, December 14, 1878.

DEAR READERS OF WOMAN'S WORK:—A year of prayer and labor has passed for us all. Eternity will reveal its record. For you at home, I think there has been much to discourage; and the question of ways and means has pressed heavily upon your hearts. But God's grace is free, and I doubt not that He has sweetened all your anxieties with His own precious presence. We have been straitened here, and cramped in our efforts; we have had to see ways of usefulness opening which our feet dared not enter on lest the spectre, debt, should meet us at the end, and turn us back with shame. But the Lord has refused us no spiritual good which we have had the faith to ask for. Oh, how rich is our God! What stores of blessings He has ready for His Church, when the Church is on its knees! Before this reaches you, many will have heard the story of how the Lord has visited us. What a work of grace He has wrought in the hearts of all our ministers! It has been something wonderful and glorious. As a first fruits of this revival work, fifty-eight on Sabbath evening last professed their faith in Christ. That Mr. Hutchinson should leave the field, where he has sown in patience so long, just as we were beginning to sing a "Harvest Home" hymn, was a great trial to our faith. It seemed as though the work must cease with his departure. But the step was taken only after an earnest, prayerful effort to learn the Lord's will; and now we are praying that the Lord would glorify himself in showing that this is His work, not that of any man however devoted. And we are looking hopefully for the return of Mr. Hutchinson, as the signal for us to pull down our barns and build greater. Many of the ministers have left for their own charges, and we believe will carry with them this new blessing of the Spirit to revive their people. The little band that are left continue their daily morning meeting for prayer, and there seems no abatement in the fervency of their petitions.

But I hear you asking me, "What are the women doing? We want to hear about them." Dear sisters, I grieve to say to you that the women are not doing their duty. We teachers met with the ministers this morning, and had special prayer for them. We feel sure that the work of God is being hindered by their half-heartedness. Most of them seem to be in a state of spiritual indolence, from which even the manifest tokens of God's presence have not been able to arouse them. Those whose hearts seem to be truly touched have such a fear of men before their eyes that they dare not lift their voices in prayer or exhortation. Even

they have not yet learned the true meaning of prayer, the almost involuntary, self-forgetting expression of the soul's need and longing. Pray for them that the Lord would pour out upon them the spirit of prayer and supplication, and for us that we may have patience with them, remembering the years in which they have listened to the meaningless prayers and trusted to the vain repetitions of the Romish faith.

Woman's work in Mexico is less distinctive than in most other countries where foreign missionaries labor. The women, even among the Indians, are not oppressed and downtrodden as among the Africans; nor are they secluded as in India. Among the higher classes they are mere dolls, courted and loaded with flatteries, which to our American ears are unworthily servile. The women with whom we have to deal are many of them distressingly poor, and generally have to support themselves and their broods of children. Laziness and untruthfulness are born in them. These are the great obstacles we have to overcome, and it seems sometimes as though the present generation must be given up as incurable. But the little girls—in them lies our hope. My co-laborer will give you the history of what she has done for them, and I think you will find the record encouraging. The time will come when we must have a boarding school, that the girls may be taken entirely from their demoralizing surroundings and enveloped in a wholesome Christian atmosphere. We have made a small beginning in faith, and this is the history of it. There is always a supply of little ones, too young for school, too young to take care of the house, while the mother is away earning food for herself and for them. What shall she do with the little hindrances, as dear to her as though she could have a nurse for every one? We have made up our minds that we must solve the problem for one or two of them at least. Why shouldn't we have a day home? Every large city at home has one, and our ladies there know what a blessing they are. But we have not a cent of money that is not already appropriated, and our dear Board of Foreign Missions is now struggling under debt. It is equally true that we must have that home, and so we determined to make it a work of trust, not asking for money, but praying that the Lord would send it. It is not much more than a month since our decision was made, and already we have $62 laid away as a nest egg. First came $20, an unexpected baptismal fee; then another $20, a thank-offering from some one whom the revival work had awakened to new Christian life and joy. In a few days $10 more were added by a young girl, whose loving heart would give its all to the Lord; and last, $12, "from a friend for the work," was consecrated to our day home.

But I must say something about my own especial work, or you will

think I am simply watching the other laborers, taking credit to myself merely for being in good company. I said before I left home that I did not want to teach English pupils. I could only feel satisfied to work for Mexican children; but following the Lord's leading, I find myself at the head of an English-speaking school, and after a year's work I feel inclined to magnify it. The beginnings were small, but we have thirty-five names to begin the new year with. Ten have Roman Catholic parents, and stand in as much need of the Word of God as though they wore rags, and Spanish was their native language. The rest come from Protestant families; but I think there is peculiar reason why these girls and boys should be earnest, working Christians. They are going to be the representative Protestants in this country. The testimony of their lives will tell immensely for or against Protestantism. To stimulate their sense of responsibility, and lead them to an entire consecration of their lives to Christ and to His cause in Mexico, I hold to be missionary work.

The Lord has made me very happy in the last few weeks by what I believe to be the genuine conversion of six of the older girls. That the work may not stop here, but that the heart of every child may yield to the Spirit's call, is my hope and prayer. As you read this letter, will you not *each one* of you plead with the Father for a blessing upon us; on these dear children, that they may be Christ's little ones; on my dear faithful assistant, Miss Lander, who, though her name does not appear on the roll as a missionary, is giving the best years of her life to Christ's work; and on me, that the winning of souls may be the end and the reward of all our labor? I have still one thing more to ask of you. Before I left New York, Dr. Ellinwood suggested a way by which the English school might be supplied with books without expense to the Board. Other officers have approved of it, so I will lay it before you. It is next to impossible to get English books here, and when obtained they are very expensive. Our plan in the school is to rent the books, so they do not pass out of our hands while anything is left of them. I know from experience how school books accumulate in a family, and what a problem it sometimes becomes to decide what to do with them. Now the plan is that you should send them to 23 Centre Street, New York City, to be shipped to Mexico as opportunity offers. Not all school books, of course, but such as we are using, of which I will give a list: Fetter's Arithmetics; Monteith's Manual of Geography; Guyot's Intermediate Geography; Brocklesby's Physical Geography; Smith's New Grammar; McGuffey's Readers; Ray's Algebra, First and Second Parts; Davies' Elements of Geometry; Anderson's Pictorial United States History; Goodrich's Common School History.

There is one thing I have neglected to state, which is quite important. The English school *pays for itself*, and ought to have all the books needed for carrying it on. Looking confidently to *March* as a month of increased blessing for Mexico,

I am yours in the faith,

MARY G. FORBES

MISS HENNEQUIN'S LETTER.

CITY OF MEXICO, December 14, 1878.

DEAR SISTERS:—My strongest desire and my most earnest prayers during the last year have been to have a *Christian school*, a *praying school*, a *working school*—a school that should feel its needs, and should ask God for the supply of each of them; where souls, when converted, would strive to bring others to the possession of the same blessings they enjoyed; where the girls, understanding their own privileges, would look out for other girls in the streets, that the latter might share the privileges of the former. With this in view I organized a weekly prayer meeting, in which we should pray for all the schools in the world, but above all, in which we should ask God to make each girl of *this* school a worker for Jesus. Not being satisfied with praying only, and then sitting down at ease, waiting for the answer, I encouraged the girls to *work;* sending them out into the streets to look for children and friends, and bring them to school.

Never had they opened their mouths in public to ask anything of God, to confess their sins, or to give thanks to God for what they received at His hand. When I first called upon them to pray, they just looked at me in astonishment—in bewilderment. Their large black eyes said plainly, "Such a thing can never be done among us girls." The idea that every one would be criticising what the other would say was the hardest impression to be struggled with. It is so with our women in their prayer meetings. They think more of what people will say than of the prayer itself. Well, after I had made my girls feel that every one would only be too glad to follow with the heart the one who would pray, that every one ought to forget self and place herself in communion with her God, one knelt down, and prayed tremblingly, but earnestly. The battle was won. One had begun; I was sure others would follow. Effectively, the next week several prayed, and each one promised to work and bring others to school. Now, three of them even pray in the woman's prayer meeting. The result of this effort has been a blessed one. Many girls have been brought to school by the scholars themselves. Each one that brings another is to be a kind of mother to that

other. She is to see that she comes to school *in time* and *clean.* In this way they learn to work and care for others; at the same time it makes them remember their duty to themselves. Some of the new ones who were bitter Romanists came for a few days, and left because they were afraid of persecution; but others have been converted, and make the Bible their meat and drink.

I have a girl who is twenty years of age. Her parents will not let her come to church; but Luz is always the first in school. She says that the morning Bible lessons are what her soul needs. She had a friend whom she brought to school with her, of whom I had bright hopes. Rita liked to read the Bible, and tears were flowing down her cheeks when I spoke about our Saviour's life and death. But lately, when twenty-five Christians were massacred near Puebla, Rita's parents would not let her come any more, because they were afraid of her being killed. I have seventy girls in my school. From fifty to fifty-five is the average attendance. Ten of them have been baptized, and joined the church this year. In order and cleanliness they have greatly improved; still, as new ones are coming in every day, I have constantly to preach to them. I must do more than preach. I must show them how to clean themselves. Shall I tell you how I found myself one day in the bath room, with ten of them round the bath tub? What tears! What beseechings not to be put in the water! What scrubbings! What result! Yes; bright color in the cheeks, life in all the body, etc.

Last year I wrote to you that my girls could not think. Now I can modify that assertion. Some of them have learned to think beautifully. I often bring before their minds a word that suggests thought, and sometimes I am astonished at the number of answers given me. From some I get the most stupid ones. Still I have hope for all these girls. What! Should we be content with a few doing well? There is not a treasure, be it buried ever so deep in the ground, that could not, with time and patience and work, be brought to light, and rejoice the eyes and hearts of many! So it is with my girls: treasures are buried in them, and day after day I can see them gradually brought to light, giving promise of richer revelations yet to be made. I examined the girls last week on Bible history and geography before our ministers and others. Some of them showed a good deal of intelligence. This week I am to examine them in grammar, arithmetic, and spelling.

My last year's assistant, who was a Protestant, but very inefficient in teaching, was dismissed, and her place was filled by a well-educated young Mexican, full of life, but a strong Romanist. She promised when we engaged her to attend church every Sabbath. She has never failed. Moreover she has been showing a great interest in the Bible. She was present at all my Bible lessons, listening in-

tently, and I may add that, like Mary, she pondered all these things in her heart. She would gladly come to all our services, if her relatives would let her. Lately she began to take an active part in the girls' prayer meeting. I cannot tell you how glad and thankful I was when I heard her pray aloud, leaving the old form that is used in the Romish Church, to speak to her God with as much freedom as we do. But, alas! she encounters much opposition at home. She is laughed at, and the Bible which Mr. Hutchinson had given her was hidden by her friends. Still she perseveres. She has been very faithful in her work all the year. She has withstood bravely the opposition of those who surround her. She has even brought three new scholars to school. Pray for Teresa Penaloza, that God may give her grace to forsake all and follow Him. I am sure all the readers of *Woman's Work* will be glad to know that we have found another house with splendid school rooms. Last year the three schools were in the same hall, and there were many hindrances to our success in teaching. Now each teacher has a room in the third story quite near heaven. From the windows of my school room are seen the snowy mountains around the plain.

I have spoken of progress and of joys, but you must know that we have our trials, and need, oh, so much, your sympathy and your prayers. The irregularity of the girls in their attendance at school is a very great trial. It is the fault of the parents. They are poor, it is true, and often need their children at home to do one thing or another. But for them ten o'clock is as well as eight o'clock. They can see no difference, and will bring their children to school half an hour or an hour later than the time appointed without thinking anything about it. I employed various means to get the girls in due time. First I went to their families to ask the parents to be more punctual. They all promised, but the next day they forgot. Another means was that I would not receive any who came after half-past eight in the morning. This had more effect; for parents did not like to be bothered all day long with their children. Another means, and it was the most effectual, was that those who came late were left outside for some time, and not allowed to hear the Bible lesson. Then the children themselves made their parents walk a little quicker, or they helped themselves. By the aid of these means real progress has been made; still I have not yet succeeded in having the whole school punctual. Besides, when the girls know they will be late, their parents make them stay at home all day. This explains why, having seventy names on the roll, from fifty to fifty-five only are present every day. Of course this state of things is, as we say in French, "A stick in the wheels."

Your fellow-worker,

LEONIE A. H. HENNEQUIN.

MISSIONS IN INDIA.

II.—THE EXTENT OF THE FIELD.

"How far do you live from Philadelphia?" inquired an English gentleman of me in India. "Oh," said I, "only about three hundred miles." He looked at me, smiled, and finally said: "*Only* about *three* hundred miles?" He thought I was joking, for in his mind America was so small that three hundred miles would have carried a man well on from one ocean to another! I enlightened his mind as to the true dimensions of my native land, and immediately confidence was restored. This little incident well illustrates the ideas of many in America concerning India. Wherefore, reader, before you laugh at my English friend, be sure the laugh may not be turned upon yourself, when you begin to tell us your notions of the geography of India.

Well, where is India? An elder of the Presbyterian Church once answered this question in the hearing of a friend of mine by saying: "I don't know very well where it is, but I guess it is somewhere in France!"

It will not, therefore, be out of place to make a few statements with regard to the geographical features of the country.

India is situated in the southern part of Asia, and is bounded on the north by the Himalaya Mountains; on the east by Birmah and the Bay of Bengal; on the south by the Indian Ocean, and on the west by Afghanistan, Beloochistan, and the Arabian Sea.

India is in general diamond-shaped. The extreme distances are about eighteen hundred miles north and south, fifteen hundred east and west. It contains one million, four hundred and seventeen thousand, five hundred and forty-seven square miles. To get a more definite idea let us compare its size with that of countries with which we are better acquainted. The United States of America contains three million, two hundred and sixty thousand and seventy-three square miles of territory. India is therefore almost one-half as large as our own country. Again, take Germany, and add to it France, Spain, Portugal, Italy, Switzerland, and the Netherlands, and still you have not as large a country as India.

If we turn to the population of India, we are scarcely able to realize the immensity of the multitude. Two hundred and forty millions of people are huddled together within its limits, and yet large tracts of the country are either uninhabited or but sparsely populated! In some places from four to six hundred people live on a single square mile! And this fact, more than any other, testifies to the marvellous fertility of the soil. For India not only produces the food supply of its own population, but in addition,

exports millions of bushels of wheat and rice to other countries; and this she does notwithstanding the large amount of land absorbed in the production of opium, indigo, hemp, rhia, jute, mustard, and other oil seed.

The wonderful fertility and wealth of India has ever made it a prize worthy the ambition of the world's great conquerors, from the days of Alexander to those of the servants of the East India Company. The multitude of its precious souls now open to missionary effort ought to make a field worthy of the best efforts of the Christian Church to conquer for Christ. Under the present government, the missionary is not only *permitted* to go anywhere in India with the good news of salvation, but the whole power of the British Empire is pledged to secure him in his *right* to go. No other heathen country is so open to missionary effort. In no other is life and property so secure. Surely these facts should encourage even the most fainthearted to "enter in and possess the land."

PADRI SAHIB.

NEWS FROM THE FIELD.

MISS EDDY, SIDON, SYRIA.

"BEFORE school opened, we had the pleasure of welcoming my brother. He occupies the same house which my parents did, and has fallen back so naturally into his old life that one finds it hard to realize that he has been absent for eight years. . . . The list of pupils, you will see, comprises only forty. I pleaded hard for more, but it seemed best to have the number limited. One of our pupils, an orphan, Akaber, died in the week before school began. She was always a delicate child, and appealed to our sympathies in a peculiar manner. We hope it was not in vain that she heard the truth. Two of last year's pupils married teachers, and are assisting in teaching. One of them we visited in her home, found the house in perfect order, and herself neat. The missionary of the place testified that she led a consistent life as a Christian. The girls who have entered this year we regard as very promising. We have added two new studies to our schedule, algebra and rhetoric. The girls seem especially to enjoy algebra. I know of no other girls' school in Syria where it is taught. . . .

"On Sunday evenings the girls are prepared to recite any of their Scripture recitations. I wish you could have been here last evening. They recite the Catechism with and without proofs, and the Harmony of the Gospels; one class commit to memory the miracles of the Old Testament, a younger class those of the New. The travels of Paul have also been taken up this year, and hymns are committed to memory."

Mrs. Graham, Panalla, West India,

sends a short description of her school from the beginning:

"It was opened on the first of January, 1876, with four little girls in attendance. These were all that I could prevail upon the parents to send to the mission house. We had then been but three months at Panalla, and the people were afraid of us. A mission school, especially for girls, and mission work generally, they regarded simply as an attempt to defile them and their children. It was a small beginning, but my school has been very successful. I have had in all eighty-three pupils, thirteen of whom were women. The girls in attendance at any one time have always been considerably less than that number. I have now a daily attendance of forty, and it is very seldom that any of these are absent from their accustomed places in the school-room.

"It was very monotonous and wearisome work at first, for there was not a woman or girl, on or about the fort, who knew her letters when I opened my school, and as I had no teacher, I had to drill them myself from the A, B, C, of the Marathi alphabet, hour after hour, day after day, and month after month, until it sometimes seemed to me that I could not pronounce another letter. Still I did not give up, but worked on in this way for two years. I now have the satisfaction of seeing the result of my labor. Thirty girls and six women have learned to read. Twenty-two are now studying geography, written arithmetic and summary of Christian doctrines. All commit the Lord's Prayer, the Ten Commandments, and the Catechism.

"Mr. Graham examines the school on the first of each month, and no girl is allowed to rise from one class into another until she has passed a *perfect* examination. I have been able to make them feel a little pride in their personal appearance, and instead of the unwashed face and hands, uncombed hair, and the dirty cloth over the head (the only article of dress), which used to make my little girls look anything but lovable,—now, almost without exception, they come clean and neatly dressed, especially on the Sabbath. I am proud and fond of my girls; I would not be ashamed of them in America."

Persia.

Rev. Mr. Whipple writes of having heard recently from Persia that "Mr. Bassett had baptized some twenty Jews at the ancient abode of Cyrus and Ahasuerus, and others, the Ecbatana of Scripture, the modern Hamadan, where the descendants of the captive Jews still live."

At Home.

A MIDNIGHT VISIT.

THERE is a knocking at the door of a missionary's house in Southern India at night, when all the family are slumbering peacefully. What is it? Who can be in such need of anything that the missionary can give, as to be unable to wait until the morning? It is a poor native woman who stands there in the darkness. And what is her errand that she comes at this unseemly hour to disturb the missionary's rest? It is to tell him that she cannot sleep for the burden that lies on her soul, of her countrymen and women living in sin and in ignorance of the love and sacrifice of Jesus Christ. She felt that she *must* do something for them, and she came to the missionary's house to ask him to arise and plead with her before God, that His Spirit might touch their hearts and lead them to the Saviour. This burden of anxiety and care for souls must be cast upon the prayer-hearing God, for it is heavier than she can bear.

That appeal is one that no true missionary's heart can resist, and sleep is forgotten while those two, and others of the household, join in petitions to God for the gift of all gifts—His Holy Spirit.

What is the result of that midnight visit and those prayers? The world, religious and secular, knows this, though it may not generally know the starting point of the mighty stream of blessing. Between eight and nine thousand of the natives of that part of the Madras Presidency, the Teloogoos, have been received into Christian fellowship—not hastily or unadvisedly, but after probation and careful examination as to their faith and repentance. This wonderful work, which has made the ears of all lovers of the Lord Jesus who have heard it to tingle and their hearts to glorify His name, began with the travail of that poor dark-skinned woman's soul over her perishing people. What a crown will be hers in that day when the Lord makes up His jewels! What a throng will

greet her on the other side of the river, tracing their presence there to her agonizing, wrestling prayers!

Is this necessarily an exceptional, phenomenal case, bearing no lesson or encouragement for us in our everyday, matter-of-fact life, fellow Christians? Surely we may, we *must* believe, that such prayers, so offered, with such faith, by one or two in our land, or our church, would bring a like abundant blessing. Where are those who, burdened as was that poor Teloogoo, will rest not day or night until others are found to make the "two or three" whom the Saviour will meet, and whose petitions will be heard and answered beyond their thought or expectation? P.

THE WATCHERS, GERMANTOWN, PA.

THIS is the name of a mission band of young ladies, formed a year ago in the First Presbyterian Church, of Germantown, under the leadership of Miss Hannah More Johnson. They have just celebrated their first anniversary in such a delightful way that we want to give our readers some idea of it.

After sending a cordial invitation to the Board of Managers of the Woman's Foreign Missionary Society and others, to attend their meeting and stay to tea, they went forward and completed all the arrangements themselves. The day was cold and stormy, but a large company gathered in the lecture room, which was bright with flowers and expectant faces. At four o'clock the young people came in by twos and took their places; the pastor's wife led in prayer, after which they rose and sang, and then followed a Bible recitation. Miss Johnson asked some questions in regard to missions, and each in turn replied by a text of Scripture. The secretary then read her report, telling how they had met each month, with an average attendance of seventeen, notwithstanding severe storms; that their object thus far had been to learn of the work rather than to raise money, and that the band had grown from seventeen doubters to thirty-eight believers in foreign missions. The treasurer reported the receipt of $21 76, the result of the monthly payment by each member of five cents, and the sending of that amount to the mission among the Nez Perces Indians.

After this, one young lady after another stepped on to the platform, and read in a clear, distinct voice a paper prepared by herself concerning some mission field, so that in an hour we had learned from those brief papers much of the people and the work in China, Mexico, India, Siam, Africa; in this country, and in

South America, Japan, Persia, and Syria; and in conclusion one young lady gave a summary of the whole. These were illustrated by nine large maps excellently well drawn on muslin by different members of the band. Again they sang, and then the President and Secretaries of the Parent Society were called on for an encouraging word, which they gave most heartily. The closing prayer was a pleading, by one who had herself been a missionary, that some one from that band might go out and carry the tidings of salvation to those who were afar off. After the doxology all remained *standing bowed in prayer* for a moment, and thus ended the meeting.

In an upper room we soon found our hostesses with bonnets off and white aprons on, preparing for a feast of another sort. Soon the table was laid for sixty guests, and these young people, designated by their white badges, served the bountiful supper most acceptably. The pastor and two elders were admitted as a special favor, for which they showed suitable gratitude. All were happy, even merry; members of other mission bands were made to feel at home, and the gathering was in every way a success.

We have been thus explicit in order to hint to other young people what may be done in a single year. These were only young girls of eighteen or twenty years of age, ignorant at first of mission work, doubting their own ability to even study the subject, yet they have traversed the round globe in this way, brought back stores of knowledge, and been made happier and better by it. Nor do they yet know that they have done anything especially deserving of praise. J. M. T.

YOUNG PEOPLE'S BRANCH AT IRWIN, PA.

It is probably known to many, if not to all of our readers, that some time ago it was suggested that a Young People's Branch of the Woman's Foreign Missionary Society be established. With the new year we bring to you this organization; we need the young workers, and this branch gives them a place of their own in our Society. We have prepared constitutions and pledges for their use, and now stand ready to welcome them all. It is with great pleasure that we report the organization of a Young People's Branch at Irwin, Pa. This is the first that has been reported in response to the circulars sent out, and we feel much encouraged, knowing that if continued with the same energy as has been displayed at the outset, it will bear much fruit. We hope that this example will be followed by many others, and that great success will attend the establishment of our Young People's Branch.

IN THE SHADOW.

For ——— ———, India.

An invalid missionary seeking a strip of shade by his house in which to walk, said in reply to a sympathizing word, "Yes, we have to walk in the shade in these days, but it is the shadow of the Rock."

"Yes, I walk in the shadow; (he said)
For the glare of this tropical shine,
Too burningly, blightingly, beats on a head
That is throbbing as wildly as mine.
And, sometimes, I cannot but sigh,
As I dream of the strengthening breeze
That would medicine all of this aching, were I
At the home that is over the seas.

"Yet I walk in the shadow, (he said)
Of a fear that is clouding me more,—
A dim apprehension,—a gathering dread,
That deepens as never before.
'Tis not for myself that I care
For the life it is nature to crave;
But I think of the heart that would break if it bear
The shadow that falls from a grave.

"Though I walk in the shadow, (he said)
There are times when it's sweeter than all
Mere brightness that ever could halo my head,
Or gladness that round me could fall.
It cannot deceive me nor mock
With freshness it fails to supply:
'Tis better than sunshine,—this shade of the Rock
That is stronger and higher than I!

"So I walk in the shadow, (he said)
With a soul that is patient and still:
My Father knows wherefore this gloom is o'erspread,
And if best to withdraw it, He will.
Then quietly, meekly, I'll wait,
No matter how weary it is;
And if it should lengthen as hours grow late,
I will know that *the shadow is His!*"

Margaret J. Preston.

Lexington, Virginia.

ANNUAL MEETING.

The Ninth Annual Meeting of the Woman's Foreign Missionary Society will be held at 1334 Chestnut Street, Philadelphia, on the 24th and 25th of April. We give the notice thus early that the auxiliaries may appoint their delegates in good season; and we hope that as many auxiliaries as possible will send delegates. Further particulars will be given in our next issue.

MARCHING ORDERS.—III.

FRANCES RIDLEY HAVERGAL.

"And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth. Go ye therefore."—Matt. xxviii. 18, 19.

THE Father is the source of all power. For, "Thine, O Jehovah, is the greatness and the power." The Holy Spirit is the communicator of power, so that those who bring their emptiness to be filled with the Spirit, may say: "Truly, I am full of power by the Spirit of the Lord." But our Lord Jesus Christ is the Depositary of the power. As in Him are hid all the treasures of wisdom and knowledge, so in Him is "the hiding of his power," who has delivered all things unto the Son of His love.

All power is given unto Him, our Saviour, our Master, absolutely, unlimitedly, eternally! It is such a happy thought. As love and knowledge gradually supplanted fear, how delighted, one might almost say how proud, the disciples must have been, as miracle after miracle revealed the power of Jesus of Nazareth. Yet they did not know that He had *all* power. *We* know it, for He has told us. Do not our hearts respond, "Worthy is the Lamb that was slain to receive power!" "Let us be glad, and rejoice, and give honor to Him!" All power is given unto Him. First, power to give eternal life to as many as His Father has given Him. Then power on earth to forgive sins. Then power to uphold all things. And these really include all power in heaven and in earth. *All* power. For there is no other power at all. "There is no power but of God." All else that seems power is but the impotent weakness, the unavailing spite of a vanquished foe. How quietly He disposes of it when he says, not to veteran apostles, but to His mere recruits: "Behold, I give unto you power . . . over all the power of the enemy!" What must the reserve be when this small delegated share is to overmatch "*all* the power of the enemy!"

All power is given unto *Him*. Not to us, for we could neither receive it nor use it. But to Him for us. For, "All things are for your sakes." Joined to Him by faith we change our strength, for His power flows into us, and rests upon us. It is not that our weakness is made a little stronger, but that His strength is made perfect in our weakness. The power of the Head energizes the feeblest member.

But our Master makes no barren statements of unresultful positions. "All power is given unto me." What then? "Go ye *therefore*." Who will take Him at His word, and, relying upon Jesus as our great Depositary of power, say, "*I will go in the strength of the Lord*"?

"WHY WAS IT DONE?"

THE aim to raise this year $50,000 (or 33 per cent.) in advance of the amount contributed last year by the Woman's Foreign Missionary Societies, was taken because of the great blessings which God had given to the missionaries, the schools, Bible readers, and zenana visitors. Their success demanded more means, or the work must suffer. The growth of our special work was under a law of progress with which we felt that we must keep pace, or the call of our Divine Leader would be disregarded. The need existing in May exists in double measure now. Showers of blessing on many fields call for more money to sustain the work. Shall we have it? Shall our share of this advance be met? It will, if every woman does her part. The few remaining weeks of our fiscal year must be filled with earnest purpose, high resolve, and constant faith and prayer. Let each society, band, and individual, send to Mrs. Fishburn every dime that can be collected, and forward it by April 20th next, and our share of this sum will be completed.

If any auxiliary finds a balance in its treasury beyond the pledge made for missionary or scholarship, let it not be laid away in a napkin to help out your next year's pledge, but send it on its errand of mercy *now*, and trust God to prosper you in the future as He has done in the past.

A YOUNG LADIES' PRAYER MEETING.

THE request made in the February number of *Woman's Work* for methods of conducting a ladies' prayer-meeting, reminds the writer of an incident of her school life, which occurred several years ago. In a certain young ladies' seminary a prayer meeting was held by the boarding students on every Sabbath afternoon, year after year. At one time the interest began to flag, and so many excused themselves when called upon to pray, that it became very difficult to sustain the meeting. At this point, feeling the necessity of taking a decided stand for Christ, those of the young ladies who were His followers agreed among themselves that if any one of their number were asked to lead in prayer she would *never* refuse. She might repeat the Lord's Prayer, or a petition even shorter than that, but she would say *something*. This simple decision worked wonders. There was no longer any difficulty in keeping up an earnest, interesting meeting, to which many came, even of those who professed to care "for none of these things."

This rule will help our young ladies now in their meetings, and the older ones as well. X. Y. Z.

"IF the Church is ever to rise to the height of this lofty enterprise, there must be a great revival of faith. There must be a

faith that will recognize the spirit of the mission in the Bible, not as an isolated command, a doubtful inference, or a pathetic farewell; but as the very substance and texture of it—the burden of its prophecies, the glory of its visions, the music of its Psalms, and the splendor of its martyr-roll. There must come a faith that will not need to be fed in letters from abroad, and in pleasant reports of progress, but is content with the nourishment of the Holy Scriptures; that will not shrink from sacrifice, nor grow faint because the road is long. . . .

"We must rise above our little petty standard of the good we do, to the measure of the love of Christ, and let it kindle in the Church those magnificent ambitions that He lives among us always to satisfy. Vast and countless multitudes, not measurable, like the houseless and hunger-smitten poor at home, not merely a city full, but whole populations and great races of men stand forward helpless, their religious convictions slowly giving way, the pride vanishing from their stately history, while with folded hands they look in their passive way for the help we are too slow to carry to them."—Rev. W. Fleming Stevenson, *in the Catholic Presbyterian.*

Will subscribers please remember that the terms for *Woman's Work* are 60 cents per annum, and those for *Children's Work* (except in clubs) 50 cents. This makes the price for both $1 10, instead of $1 00, which sum reduces the selling price of *Woman's Work* below the cost, as announced in the December number. We repeat the notice, as so many of our subscribers seem not to have observed the change.

Any secretaries of auxiliary societies who have not received blanks for their annual reports, will please apply for them, and send them as early as possible to their Presbyterial Secretary, that she may not be delayed in making her report to the Parent Society.

The Treasurer of the Woman's Foreign Missionary Society requests as a personal favor that auxiliaries will not send their contributions in small change. Send draft, check, postal order, or bank notes in a registered letter.

NEW AUXILIARIES AND BANDS.

AUXILIARIES.

Alliance, O., Mahoning Pres.
Canton, O., " "
Ellsworth, O., " "
Philadelphia, Bethlehem Ch., Phila. Central Pres.
Spring Creek Ch., Pa., Huntingdon Pres.

BANDS.

Belle Vernon, Pa., Happy.
Cambridge, O., Pearl Gatherers.
Newville, Pa., Band of Hope (instead of Kerrville, Pa., as in the Feb. No.).

NEW LIFE MEMBERS.

Blight, Mr. Wm. S.
Freedley, Mr. John K.
White, Miss Adelia

Receipts of the Woman's Foreign Missionary Society of the Presbyterian Church, from Jan. 1, 1879.

[PRESBYTERIES IN SMALL CAPITALS.]

BINGHAMTON.—Waverly Aux., for nat. tea., Kolapoor, . $80 00

BLAIRSVILLE.—Armagh Aux. for Miss'y, China, $18 64; Blairsville Aux., for sch'p Oroomiah, sch'p Bogota, *special* Bogota, and for Miss'y, China, $67 62, of which $33 67 for "Necktio Fund;" Children's Bd., for Miss'y, China, $6 32 ($73 94); Braddock's Aux., $30; Ebensburg Aux., $41 28, and Mt. Rill Bd., $8 72, for orphan, Sidon ($50); Fairfield Aux., for Miss'y, China, $20 20; Johnstown, Miss Montgomery's class of eight boys, for Oroomiah building, $1; Latrobe Aux., $20, Girls' Circle, $6 64 ($26 64); Poke Run Aux., for Miss'y, China, $22 44, . . . 242 86

CARLISLE. — Chambersburg, Cent'l Ch. Aux., for Miss'y, Syria, $2 50; Greencastle, Lilies of the Valley, sch'p, Tungchow, $40; Harrisburg, 1st Ch., nat. tea., Beirut, $100, for Syria, $21 66 ($121 66); Westminster Ch., of which $6 67 for Miss'y, Syria, $10; Paxton Ch., $22, . . 196 16

CHESTER.—Downington S. S., sch'p, Dehra, . . . 32 80

CINCINNATI.—Avondale Aux., $40; Glendale Aux., $50, Friends of Missions Bd., for sch'p, Dehra, $60 ($110); Lane Sem. Aux., $44 50; Lockland and Reading, for "Necktio Fund," $92 30: Montgomery Aux., $23; Morrow Aux., for Mexico, $7 40; Mt. Auburn, Willing Workers, for Miss'y, Mexico, $150; Young Ladies' Branch of Pres. Soc., $60, . . $577 20

CLEVELAND.—Mem. Ch. S. S., nat. tea., Syria, . . . 17 60

COLUMBUS.—Columbus, 1st, for Miss'y, Syria, $100, S. S., for Oroomiah building, $3 70 ($103 70); Westminster Aux., for Miss'y, Syria, $14; London, Findley Bd., nat. tea., Futtehgurh, $15; Lower Liberty Aux., for zenana vis., $21; Rush Creek Aux., for zenana vis., $10, Young Men's Miss. Bd., for Oroomiah building, $5 41 ($15 41), . 169 11

DAYTON. — Springfield, 2d Aux., sch., Saharanpur, . 40 54

ELIZABETH. — Lamington Aux., $22; Metuchen Aux., sch'p, Mynpurie, $9; Plainfield Aux., for Miss'y, Brazil, $130 27, . . . 161 27

ERIE.—Fairview Aux., $23 40; Franklin Aux., schools, Shanghai, $105, Olive Branch Bd., child's paper, Shanghai, $4 ($109); Oil City, sch'p Futtehgurh, $30; Titusville, for "Necktie Fund," $40; Warren Aux., sch'p, Sidon, $25, . 227 40

GENESEE.—Perry S. S., sch'p Yokohama, . . . 30 00

GENEVA. — Phelps, Loving Hearts, ... 5 00

HUNTINGDON.—Academia Aux., $85 60; Altoona, 1st Ch. Aux., $25; Birmingham Aux., $17; Bellefonte, $50 85; Hollidaysburg, for "Necktie Fund," $4 25; Huntingdon, for Miss'y, Ningpo, $50, "Necktie Fund," $3 50 ($53 50); Mifflintown, $20; Spruce Creek, for Miss'y, Ningpo, $356 80, Oroomiah building,

$160 25, "Necktie Fund," $3 70 ($520 75); Tyrone Aux., $17 50, . . . $794 45

JERSEY CITY. — Englewood S. S., nat. tea., China, $100; Hoboken, 1st, nat. tea., Sidon, $50, Wood Violets, for San Paulo sch., $3 ($53); Paterson Aux., $100; Tenafly Aux., nat. tea., Dehra, $50, I'll Try Bd., $41 ($91); Jersey City, 2d Ch., Mrs. Forman, for boy, Saharanpur, $30, . 374 00

KITTANNING.—Elderton Aux., $37, Harry K. G.'s Miss'y box, $1 56 ($38 56); Kittanning, Young Girls' Miss. Bd., $50; Leechburg, Miss'y Siam, $25; Mt. Pleasant, $6 10; Parker Aux., for Oroomiah building, $35; W. Lebanon, $42, . . 196 66

LACKAWANNA.—Gibson Aux., $23; Wilkesbarre, 1st, for Miss'y, Kolapoor, $168, . 191 00

LEHIGH.—Allentown Aux., $16; Hazleton, S. S., sch. Saharanpur, $50; Mauch Chunk Aux., sch. Syria, $45, ... 111 00

LONG ISLAND.—Southampton, Golden Rule Bd., . . 1 00

MAHONING.—Leetonia, Y. L. Circle, for Miss'y, Bogota, . 43 00

MORRIS & ORANGE.—Orange, 2d Aux., for Miss'y, Tungchow, ... 125 00

NEW BRUNSWICK.—Lawrenceville Aux., sch'p Beirut, $100; Trenton, 4th Ch., Miss'y, Allahahad, $176; Prospect St. Ch., for San Paulo, $30, . . . 206 00

NEWCASTLE.—Glasgow Aux., 33 09

NEWTON.—Ashury Aux., San Paulo, $16; Belvidere, 1st Aux., $43 20, S. S., $25, Inf. class, $25, for 2 sch'ps, Africa ($93 20); Blairstown, Blair Hall Miss. Bd., for Ningpo, $10; Deckertown (Clove) Aux., $6; Mansfield 1st, 2 schs., Saharanpur, $100; Phillipsburg Aux., for zenana vis., Lahore, $100, . . . 325 20

NORTHUMBERLAND.--Williamsport, 2d Ch., Mrs. J. J. Ayres' Bible class, for day sch., Sidon, . . . $25 00

PHILADELPHIA.—Calvary Ch., Mothers' Bible class, $25, Otto Bd., $25, for Miss'y, India, and 2 L. M.'s; Clinton St. Immanuel Aux., $49; Old Pine St. S. S., for Gen. Fund, $78 54, Helping Hands, $30, Buds of Promise, $30, for 2 sch'ps, Gaboon ($138 54); Woodland Aux., $98, S. S., $67 50 ($165 50), for Miss'y Africa, 403 04

PHILADELPHIA CENTRAL. — Alexander Ch., Sheshadri Bd., sch'p Yokohama, $30; Arch St. Aux., for zenana vis., Indiа, $150, Mizpah Bd., sch'p Dehra, $60 ($210); Cohocksink Aux., Miss'y Saharanpur, $81 25, Golden Link Bd., B. R. Saharanpur, $50 ($131 25); Green Hill S. S., for Miss'y Gahoon, $87 50; North Ch., Light Bearers, for Oroomiah building, $10, . 468 75

PHILADELPHIA NORTH.—Germantown, 1st Ch., The Watchers, for Nez Perces, $21 76; Infant class Circle, for boy, Allahahad, $5, . 26 76

PITTSBURGH & ALLEGHENY COM.—Bethel Aux., $100; Centre Ch., Mrs. J. S. Park, $10; Plains Aux., $15 60, Mardie and Lida Thompson's mite box, 75 cents ($16 35); Rochester Aux., mite box, $3 10, . . . 129 45

REDSTONE.—Mount Pleasant Aux., sch'p Dehra, . . 60 00

ROCHESTER.—Caledonia Aux., sch'p Kolapoor, $16 45, Shepherd's Lambs, sch'p Africa, $5 ($21 45); Dansville Aux., Miss'y Liberia, $120, 141 45

ST. LAWRENCE.—Watertown, 1st Aux., sch'p Mexico, $100; Y. L. Bd., sch. Shanghai, $30, Inf. sch., $20; other sources, $10, . 160 00

TRANSYLVANIA.—Danville, 2d Ch., Myra Rodes Bd., . 20 00

WASHINGTON. — Cross Creek Aux., Miss'y, Persia, $50; E. Buffalo, $11 11; Upper Ten Mile, $22 43; Washing-

ton, 1st Aux., for Miss'y, Persia, $60, Gen. Fund, $10, Cornes Bd., for 3 sch'ps, Mynpurie, $25, Necktie, $1, June Rose Buds, hal. for 2 sch'ps Shanghai, $1 40 ($97 40); West Alexander Aux., of which $15 for Miss'y Siam, $38 50, Hold the Fort Bd., for Seneca Mission, $8 50 ($47), . $227 94

West Chester.—Thompsonville, 1st Ch. S. S., sch'p Dehra, ... 60 00

Wooster.—Savannah, Little Gleaners for Oroomiah building, ... 6 00

Zanesville.—High Hill and Mt. Zion Aux., for Miss'y, China, $14, We Will Bd., $2 ($16); Mt. Vernon Aux., of which $5 for "Necktie Fund," $26 93; Zanesville, 1st and Putnam Aux., $24 20, 2d Ch. Aux., $67, collection at meeting, $13 ($104 20), for Miss'y, China; Putnam Ch., Busy Bees, 2 sch'ps Kolapoor, $50: Martinsburg, for Syria, $15; collected by Mrs. Hanford, for Syria, Adams Mills, $2 23; Coshocton, $5 81: Granville, $4 15; Keene, $3 25; Linton, $7; Newark, $2 90; Utica, $2, . . 239 47

Miscellaneous. — Atwater, O., Mrs. C. P. Sheets, 40 cts.; Benwood, W. Va., James F. Brown, 50 cts.; Cambridge, "From our S. S. class," $1 09; Capo Vincent, N. Y., Mrs. Austin Rogers, 40 cts.; Chatham, N. J., Miss Phebe Crane, 90 cts; Connelsville, Pa., Mrs. James Allen, $10; Colerain Forge S. S., for sch'p Sidon, $53; Cranford, N. J., "C.," $2; Franklin, O., A little boy's Miss'y box, $1; Gettysburg, Pa., Miss S. McPherson, for Miss'y, Woodstock, $50; Greencastle, Pa., Mrs. Annie F. Stewart, in mem., $2; Hollidaysburg, Pa., George Rea's mite box, $3 40; Holmesville, O., Mrs. H. Robinson, $1; Kinsman, O., S. S. Cong. and Pres. Ch., Oroomiah building, $18; Manchester, N. J., Mrs. B. T. Phillips, $1, Miss Gertie Phillips' mite box, $1; Mauch Chunk, Pa., Andrew D. Carter's mite box, $3 28; Mechanicsburg, Pa., Willie E. Henderson's mite box, $2; Morgantown, W. Va., Mrs. E. C. Wilson, $5; N. Aurora, Ill., Mrs. C. Pierce, $1; Phelps, N. Y., M. A. C., $10; Philadelphia, Mrs. S. Hood, $10; Miss M. B. Mitchell, $1 40; Pittsburgh, Wilbur and Emma Spencer's mite box, $4; Riddle's Cross Roads, Pa., Lizzie, $7 70; Roschurg, Oregon, Carlos W. Shane's S. S. class, $1 80; Salem, Mrs. Amelia J. Newell, $2; Shannondale, Ind., Abbie M. Chase, 40 cts.; Woodburn, Ill., Mrs. W. H. Bird, $2 90; Wyandot, O., Mrs. E. C. Junkin, $25.—For "Necktie Fund," Bruin, Pa., Mrs. M. Martin, $1, Mrs. H. Say, $1; Ironton, O., Mrs. D. Nixon, $2 15, Mrs. W. F. Willson, $1; Muscogee, Ind. Ter., H. J. M., $3; Philadelphia, Miss H. A. Dillaye, $2, Cash, 50 cts.; Syracuse, N. Y., Mrs. Jane Pratt, $5; Yankton, Dak., Miss Jennie Dickson, $10 ($25 65); sale of leaflets, &c., $11 32 ($259 14, less $10 withdrawn by Constitution Aux., O.), . . 249 14

Total for January, 1879, . $6584 24
Previously acknowledged, . 24,691 80

Total from May 1, 1878, . $31276 04

The Aux. Soc. of Unity Ch., Blairsville Pres., has sent a box of clothing to the Odanah mission valued at $150 22.

Mrs. Julia M. Fisheurn, *Treasurer*,
February 1, 1879. 1334 Chestnut Street, Philadelphia.

Woman's Work for Woman.

EDITED BY THE

WOMAN'S PRESBYTERIAN BOARD OF MISSIONS OF THE NORTHWEST.

Abroad.

PERSIA.

MISS DEAN.

OROOMIAH, October 31, 1878.

TO-DAY we have had our first woman's meeting, and I wish to tell you about it while it is fresh in my mind. For several weeks we ladies (Mrs. Shedd, Mrs. Oldfather, Miss Van Duzee, and myself) have been talking about the meeting, and as Mr. Shedd was inviting the preachers of the district to hold their semi-monthly meeting in his room, and take dinner with him, Mrs. S. thought she would invite their wives; Miss V. and I invited sixteen women who were not the wives of the pastors. These, with our forty girls, teachers, and several women from the city, made a good audience. Our first subject was Prayer; second, Consecration; third, What can women do in the Christian Work? We had a good selection of hymns. Mrs. O. and Miss V. had practiced the girls a few times in singing them, and the singing of appropriate hymns added much to the interest of the meeting. After singing "Coronation." Hoshebo, the teacher, made the first prayer. A native woman read the 137th Psalm. Mrs. Shedd spoke a few minutes on prayer, then Hoshebo, followed by several other women.

At 12½ o'clock we came out to dinner, which we all sat on the floor to eat, and which was mostly the native style of food. They seemed to enjoy the social part as well as the meeting. They were very much interested in my father's and mother's portraits, as well as in some of the other pictures and furniture that make my room look so cheery and bright. At 1½ o'clock we assembled in the school room again, and Miss Van Duzee made some remarks on consecration. Rahael, the teacher, followed her, and others of the native women took part. The last subject I took the lead of, and after several of the women had also taken part and all seemed

much interested, I asked them if they would not like me to write to one of our missionary societies in America and tell them of their first meeting, and say that we would like to feel that we were connected with them in the great work of the conversion of the world. I told them at the beginning that I attended the meeting in Chicago, and how much interested women at home were in knowing about the missionary work in Persia, and I thought they would be glad to know that the Christian women here were desiring to do something for their sisters who were not yet Christians, and many of them so ignorant. Every one present united in the wish to have such a letter sent. We have no regular time for meeting and no regular organization, but we shall have more meetings as soon as we can arrange to do so. I felt that the meeting did our girls good. They were very attentive. I had told the smaller ones that if they tired of sitting I would excuse them. During the singing in the afternoon, I went and told them if they wished they could go to their rooms, but not one of them wished to go. I was much pleased with the remarks made by the native women, especially the way in which each one kept to each one of the different subjects. There were several women present who had never heard of such a meeting before, and we are hoping and praying that God's blessing will follow every one who was present, and make her an instrument in her village for stirring up all the women of her church to do more for the women. One of those present, a former school girl, told Mrs. Shedd that we had done more good in one such meeting than we could in our school in a year. And it was very pleasant to hear their expressions of thanks for the trouble we had taken; we felt sure that the meeting was appreciated. . . .

I do so wish you could come and visit our school for a week. I enjoy the teaching so much, and the burden of the school does not seem even half so heavy as it used to, now that I have Miss V. to share in the responsibility. I knew it would be very pleasant, and a great relief to have an associate, and yet I did not think it would be so much to me. But we are both so busy that we could not do more if we were alone. Now that the school is fully organized and moving on nicely, we shall have more time for rest in the afternoons, and also to make calls in the city, and sometimes to go out into the villages.

PERSIA.

Yearly Report of Work at Tabriz, by Mrs. Van Hook.

Our work in Tabriz is principally evangelistic, and is divided into two departments—visiting in the city, and touring outside. 1st. Visiting. During the year Miss Poage has accompanied Miss

Jewett in most of her calls, concerning which Miss Jewett says: "I hope on the whole they have been more profitable than those of the previous year, for at almost every call an opportunity has been presented of speaking some words of truth, which have uniformly been kindly received. At every place, with one exception, we have met with a cordial welcome, and there we overcame the hostility shown before we left." Opening our door to women the day after New Year's we received forty-eight. We have always found great difficulty in inducing women to come to our house, which is partly due to prejudice, and partly to our location, but this year there has been a marked increase in the number of our visitors, showing that the walls of partition between us and those for whom we labor are beginning to give way.

2d. Tours. We have been permitted during the year to proclaim the gospel in eighteen different villages, and in some of these more than once. In March, Miss Jewett made a trip to Salmas, where she was busily employed during the two days of her stay in conversing with Armenian women at two different villages. In going and returning she talked with the women by the way. At Mian she had about her a group of twenty, who listened attentively. One of them especially seemed to take in what was said, and asked: "Who is that One of whom you speak?" Miss Jewett replied, "The Saviour," and explained to her the way of salvation.

Miss Jewett and Miss Poage have twice visited in company a small Mussulman village, about twenty miles from Tabriz, where the women thronged them as they went from house to house, meeting companies of from thirty to fifty, and at one time one hundred and fifty. In July Miss Jewett and I went to Moozhambar, an Armenian village about twenty-five miles from the city, where Miss Jewett remained ten days, and I three weeks, and where we hope good foundations were laid for future work. Miss Jewett conversed with a great many at their own houses, at our rooms, on the housetops and elsewhere, and had it not been for the opposition of the priests, would have been able to reach every woman in the place. She also visited two neighboring Armenian villages, and we both went to a near Mussulman village, where fifty women gathered to hear what we had to say. On the road from Tabriz to Teheran I was able to have religious talks with nearly two hundred women. At Zenfan I was especially encouraged. There the women would form themselves into bands and when ready call for me to come and read to them. More than once I had the question put to me: "Who is he of whom Moses spake when he said, 'There shall come a prophet whom ye shall obey'?" The last day there I had a meeting with forty in the forenoon, and in the afternoon thirty more came, who were the most attentive audience I ever had in

Persia. These women were many of them readers, and appeared really desirous of learning the truth, asking intelligent, sensible questions, and listening respectfully and eagerly to all I had to offer in reply, all of them promising to come and hear me when I should return.

3d Meetings. We have had during the year two regular meetings especially for women, one in Turkish on the premises, and the other in Armenian at Lalawa, but they have not been so well attended as formerly. At Lalawa this is largely due to the opposition of a woman of considerable influence, who has taught a small private school there for many years, and who has stood in the street Sabbath after Sabbath and prevented those who would otherwise have come.

Miss Poage's most important work has been the study of the Turkish, with which she hopes to labor independently another year. Miss Jewett has commenced the Persian, and I the Armenian.

At Teheran I found Miss Bassett not well, but Miss Schenck has splendid health. She has made fine progress in the language, and promises to be a valuable worker. Have you heard that Mr. and Mrs. Wright are to remain at Tabriz? We are very happy in the accession to our numbers. Our plans are large, and I hope this winter's work will give us something worthy of record.

INDIA.

Mrs. Warren.

Morar Gualior, Central Provinces, November 22, 1878.

My Dear Mrs. ——: Your tender letter came again in direct answer to prayer. I do not know whether I can make you understand me or not, but I will try. I love little children through and through. God never gave me any of my very own. He gave me instead my little Eddie. He is the sweetest-spirited child I have ever known. I can make no exception, though I believe I love *all* little children. I like the noise they make. I think there will be noise in heaven. I love to minister myself to my little child's wants. I am just finishing for him the third pair of warm stockings for the cold weather, just such as I would knit for a child in the United States. Eddie takes me out of myself. Would it not be glorious if all the orphan children gathered together in orphan asylums were taken into the arms and love of childless families who are yearning for something to comfort them, when by ministering to these homeless ones their own hearts would be filled! Eddie is my pastor now. He preaches silently, it is true, but effectually.

We live in the midst of English people, for this is a military station. I may say we live in a military village. The Hindustani people serve us all. The shops are kept by the more prosperous of the Hindustani people. The *dominant* class are white, the *serving* class are brown. In no white family is there a comfortable, happy, guileless Hindustani child, save Eddie. I believe that this has its influence upon Hindustani people, and that Eddie's happy child-life is a silent sermon understood by all. I feel indignant when any one says to me, "Mrs. Warren, what are you going to make of Eddie when he is grown up?" For I think I would not be asked this if he were my very own. I find that I make an effort to give a polite answer. I was asked this three times last week. I cannot make plans for Eddie. I feel confident that the One who guided him to us is leading him still. When I ask Eddie who takes care of us, he says, "My Jesus!" Jesus is the best care-taker of the little ones, and will not forsake them when they are grown up. So I prayed that I might not feel indignant when any one acted and looked as if it were not just the proper thing for a Hindustani child to exist comfortably, and while I was asking, your generous letter came, full to bursting with tenderness for my little happy child! So I felt answered and comforted.

. . . We have the one girls' school. Caroline is the teacher. She is faithful and good. She has five small children of her own, two boys and three girls. The oldest is ten. I love the native Christians. We go to the villages round about Morar. I saw a mother lose her little child—all she had. She beat her breast, threw herself upon the ground and moaned piteously. The customs of this country make the Bible, if I may so speak, more true. Having had the opportunity to read the Bible in Asia is my choicest blessing. The Bible belongs to Asia. It fits Asia. And Asia will be saved by it. . . . The women of India! The women of the United States! The one so low and degraded! The other so exalted! The women of the United States would do more to lift up these Indian sisters, if they could see what their condition is. But why cannot they do more when they hear all about it over and over again? Dr. Warren said once to a Hindustani man, "Why do not you Hindustani people treat your wives as I treat mine?" He replied: "If we should treat our wives as you do yours they would sit upon our heads."

I weary with thinking of all this. Sometimes it seems as if we were an army sent into a hostile country without supplies. I can see the little church all complete, but I look upwards for the help with which to build it. No one but the God we have worshipped these past five hot seasons upon an open porch knows how much we need it. It is not easy for me to ask for money. It makes me nearly

sick to be refused, and when some give, and say they wish they could give more, I feel encouraged. I am like a dog, for I get a pat or two with every bone I receive.

I love my Ladies' Board. We know you agonize to send your army supplies; but when we hear that those supplies must be wrenched from the churches at home so blest, it makes our own hearts faint within us.

I cannot tell you how happy the story of the rupees made us all. We, that is my Eddie, wanted to cheer up the *Children's Work*, and before we know it, the measure of happiness, heaped up and running over, comes back to us.

INDIA.

Mrs. Kelso.

Lodiana, November 21, 1878.

You seem to have had a most delightful Annual Meeting, which must have been like a cordial to you and other Christian ladies. I do not know whether I am indebted to you for that sweet little *Children's Work for Children*. It has been coming regularly for three or four months, and is highly prized. I follow all the mission news in *Woman's Work* with heartfelt interest, and rejoice with you in the answer to your prayers for the Laos. May the Lord Jesus follow Misses Cole and Campbell with a precious blessing, and may many of the Laos be turned to our Master through their instrumentality.

The ——— are expecting to go home in the spring, and that will weaken our station not a little, and already these large Indian missions are very feebly manned; those who are at their posts are worked hard, but many are aged and others are not strong. . . .

The Leper Asylum at Sabathu is very full, and one Sabbath I went to the service held for them in the dispensary. Dr. Newton speaks Urdu with a most correct idiom and accent, and has a tender way of putting the truth before those poor creatures. He uses large colored pictures in explaining the Testament. Ah, dear Mrs. ——, would you could see them, your heart would fill with sympathy for those outcasts. Some have lost their hands and feet; some have scarcely any traces of the nose left, and almost all are pitiable objects. . . . I can give you very little news of my work, as Lodiana is suffering from a malignant fever—high and low, rich and poor, are all suffering from it. Hundreds have died since September, and the unusual mortality still continues, so that work is going on in a very lame manner, but there is now a slight change for the better, as when my husband first came down from Kasauli,

nearly all the press and book-bindery hands were ill, the Christians were all ill, and the state of the city was awful. In one week there were three hundred and sixty-nine deaths of the fever; the daily average being fifty throughout. I have closed the girls' school for a few days, as the building needs whitewashing and repairing, and moreover the farce of keeping the school open when not one of the pupils is strong enough to come, struck me, and so I decided to close till December 1st.

The strongest looking of the people have a wan appearance, and every one has a yellow color. All the quinine has been used up in the dispensary, we hear, and indeed it has little effect at times. This fever is accompanied with dysentery and diarrhœa, and in the state of semi-starvation from last year's partial famine, of course the poor natives have not been able to hold out.

Home.

MEXICO.

YUCATAN.

Mr. and Mrs. Phillips, who were for four years at Zacatecas, but who were driven from the town by an armed mob, led on by Catholic priests, spent a part of the last year at the City of Mexico, but the failure of Mrs. Phillips' health whilst there, and the demand for missionary laborers at Merida, the capital of Yucatan, an important province of Mexico, induced them to go to that city. Mr. and Mrs. Phillips in their letters give many facts of great interest connected with their work. He tells us of one church where the services were conducted in secret, and where the congregation did not dare to sing, lest they should attract the attention of their persecutors. The Catholics are very bitter against all efforts to preach the pure Word of God to the people, and offer them great attractions in bull fights, which are held nearly every Sabbath, the proceeds of which go to swell the contributions of their own church.

It is very desirable that a permanent mission should be established at Merida. There is in the province of Yucatan a population of about half a million, fifty thousand of which are pure Indians. They are higher in morals than the mixed races, and are said to be capable of a higher civilization than any other race of

Indians on this continent. It is believed by missionaries who have visited this part of Mexico that they would gladly welcome American missionaries among them. It is a painful thought that the thousands of inhabitants of the province of Yucatan are to-day as ignorant of the gospel of Christ as when Columbus first landed on the shores of America. The Government would put no obstacles in the way of missionary work, and all that is needed in order to go in and possess the land is the means to sustain missionaries in the field.

NORTHERN MISSION.

The Northern Mission was established in 1873 by Rev. P. H. Pitkin at Zacatecas. He was joined later by Rev. Henry C. Thomson and wife, but the post was abandoned in 1876, owing to the destruction of all the movable property of the mission by a mob of infuriated Mexicans. They also attacked the residence of Mr. Thomson, but the family escaped unhurt. The station has now its headquarters at Monterey, but recent visits to Zacatecas and the neighboring towns by Messrs. Stewart and Thompson bring us the encouraging assurance that, despite all obstacles and hindrances, the churches have not died out. Native preachers and teachers were watching carefully over the little ones in the household of Christ, and there had been additions to the churches. Connected with the Northern Mission are twelve churches, with a membership of two hundred and fifty. There are also three schools.

We in our homes of luxury and comfort have little conception of the home-life of a family in Mexico, and the great hindrances there are to a Christian life. The desire among the people who are not under Catholic influences is openly expressed in favor of missionaries and teachers from our country. The Government, which now seems on a more stable footing, is favorable to the mission work, seeing in it a means of elevation to the people, conscious that education and progress in knowledge are favorable to the permanency of Republican institutions. There is an earnest desire expressed for young ladies as teachers, and the Woman's Presbyterian Board of the Northwest hopes very shortly to send out two as assistants to the mission at Monterey. Let us with firm faith and trust in God do all we can to give permanency to the mission work in Mexico. A. R. J.

This is the latter part of a paper, the whole of which appeared in the "Interior," of February 28th, which we commend to our auxiliaries for use in their March meetings.

As you will see by our "Notes," Miss Cochran, for whom we have patiently waited since the summer, has already gone, and is now probably at work in Monterey.

NOTES FROM ROOM 48.

Dec. 20.—The last monthly prayer meeting for 1878, Mrs. Rhea our leader. How peculiarly fitting the Scripture lesson from the 17th of St. John! What tenderness in the prayer of our Saviour that His beloved ones might be kept from the evil in the world, while they strive to win others out of the world! After prayer, the subject of the month, Syria, was introduced by a brief review of the work of Dr. Jessup in our own and neighboring States. Much interest had been awakened and good results must follow. Prayers were offered for the success and strengthening of all Christian workers in that land of precious memory. Letters were then read from Miss Downing, Miss Anderson, and the two dear girls who sailed in October with Mr. Wilson for the Laos. We were rejoiced to hear of their safe arrival on the other shore. Miss Anderson asked our prayers that she might be enabled rapidly to overcome the difficulties of the Chinese language and be fully fitted for her chosen work. She already gathered the children about her to teach them figures and to add. Mrs. Rhea excused herself to meet an appointment with the ladies of a church feeble in numbers and burdened with debt, to organize a "society." Mrs. R. asked that the prayers of those present attend her. As in many other instances, we shall expect that prosperity will come as soon as this church has looked out upon and pitied those nations of the earth lying in sin and ignorance. The meeting was prolonged to listen to words of cheer from the President and Secretary of the Synod of Iowa. A greatly increased interest has resulted from the Annual Meeting at Cedar Rapids last April. Every Presbytery was organized but one. Mrs. Cochran, of Toledo, was also present, who cordially invited all present to be at the meeting in Toledo. All in that Synod were looking forward with eager anticipations to those days in April when the annual feast would bring together the co-laborers from all the Northwest.

Dec. 27.—Our President recovered from her illness, and able to be with us again. After the usual devotional exercises a letter of great interest was read from Miss Peabody, narrating how the Lord had led her to take our missionary sister, Mrs. Wilson, to her own home, and how she and her pupils had been blessed. When Mr. Wilson wrote from San Francisco, "I am praying every waking hour that you may be cared for," it must have been just then that the vibrations thrilled and moved upon that loving heart in Oxford, O. Happy were we all to know that Mrs. W. and her three children had found such a delightful resting place. A prayer of thanksgiving was offered, and blessings craved for Miss Peabody, the dear pupils under her care, and the missionary family. Before the

meeting closed a letter was read from Miss Baldwin, Tullahassee, Creek Nation. Her school of forty-six girls gave her good satisfaction. She saw marked improvement, and had little trouble in securing good lessons and reports.

Jan. 3.—One of the coldest days of the winter, yet eighteen ladies were present. President in the chair. Rev. and Mrs. Johnston with us from the Synod of Alton, who are under appointment as missionaries to Syria, expecting to sail in June. Mr. J. gave us a brief sketch of the way in which the Lord had led him from early youth to thus give himself to the work of foreign missions. Mrs. J. was formally adopted by the Northwestern Board. She intended devoting herself for the next few months to visiting the churches of the Southern Synod of Illinois, with the hope of awakening a new interest in the great subject of giving the "gospel to every creature." Surely as we follow these consecrated servants of the Master with our prayers the blessing will not tarry, a re-baptism *will* come, we trust, to many souls in this new year, and fresh helpers will join our ranks, eager to bear a part in planting the standard of the cross among all peoples. Letters were read by the Secretary, one of which was the occasion of great rejoicing, viz.: from Miss Cochran, saying that providence had opened the way in so marked a manner, that if she was needed, she was ready to go at once to Mexico. Another wonderful answer to prayer! Mr. Johnston was asked to return thanks, and also renew the petition for another "elect lady" for Monterey, that in accordance with apostolical example they might go out "two by two." Mrs. Keep read a deeply interesting letter from Mrs. True, of Tokio, giving most encouraging details concerning the school.

Jan. 10.—After the reading of one of Isaiah's wonderful prophecies concerning the "bowing down of kings" before the Lord, which seemed to be on the eve of fulfillment in many heathen countries, prayer was offered by that venerated servant of the Lord, Mrs. Jeremiah Porter. A letter from Mrs. Cochran bedewed our eyes, as she referred most touchingly to the giving up of her daughter; also another from Miss Cochran expressing great satisfaction in the life work opening before her. A letter from Miss Dean amused us much. Her re-entrance upon life in Persia was attended by many trials which sensitive flesh found hard to bear. The latter part of the hour was occupied by listening to Mrs. Porter, whose faith and consecration make her words always helpful, concerning the giving up of sons and daughters to the work of missions. The Lord had so abundantly blessed her in it that she hoped many of the mothers of Chicago and of the great Northwest would esteem it a privilege if they were called to this higher service.

A. M. G.

"ONE who reads the magazine" makes the suggestion that our contributors append their true initials to their articles. We sympathize with her in the belief that "there is magnetism in individuality," and would request our writers to add to the interest of our monthly, by allowing either the use of their full name or what will plainly represent it. A. M. G.

THE Eighth Annual Meeting of the Woman's Presbyterian Board of the Northwest will be held in Toledo, O., Wednesday and Thursday, April 23 and 24. It is hoped that every auxiliary will appoint delegates in due time.

SECRETARIES OF AUXILIARIES we hope will make out their reports, and forward to Room 48, McCormick's Block, Chicago, Illinois, by the first of April, that the Home Secretary may have them in time to arrange for her report at the Annual Meeting.

NEW AUXILIARIES.

Antwerp, O.
Chicago, Mite Society Sewing Women, 4th Ch.
Highland Park, Ill.
Marengo, Ill., Mission Band.
Mount Sterling, Ill.
State Line, Ind.

NEW LIFE MEMBERS.

Mrs. Eliza Brohon,
Mrs. W. S. Crawford,
Mrs. Mary E. Miller,
Mrs. R. G. Thompson,
Mrs. William H. Tinker.

Receipts of the Woman's Presbyterian Board of Missions for the Northwest, to January 20, 1879.

[PRESBYTERIES IN SMALL CAPITALS.]

BLOOMINGTON.—Buckley, $6 50; Clinton, $8; Lexington, $16, . . . $30 50

CEDAR RAPIDS. — Cedar Rapids, 1st Ch., sal. Miss Pratt, $50, sal. Miss Jewett, $5 ($55); 2d Ch., Gatekeeper at Tabriz, $18; Blairstown, $9 30; Lyons W. M. S., $11 50, Cheerful Givers, $12 50 ($24); Mt. Vernon, $31; Mechanicsville, $13 50; Vinton, sal. Miss Jewett, $47 50, . . $198 30

CHICAGO.—Chicago, 1st Ch., sal. Mrs. Jessup, $67; 2d Ch., sal. Miss Poage, balance to be decided upon, $114 85; 3d Ch., sal. Mrs. Kelso, $125; 41st St. Ch., $23 65;

Reunion Ch., sch'p, Rio Claro, $7 50; Hyde Park, pupil, Oroomiah, $38; Lake Forest, Steady Streams, $10 48; Riverside, $7 25, . $393 73

Colorado.—Greeley, . . 25 00

Crawfordsville. — Delphi, $20; Lafayette, 1st Ch., Mrs. Warren, $50; Rockfield, $16; State Line, $5, . 91 00

Dayton. — Oxford Western Fem. Sem., . . . 39 42

Detroit.—Detroit, Fort St. Ch., Y. L. Soc., sal. Miss Bassett, $350, Mrs. W. S. Crawford, $25, . . . 375 00

Dubuque.—Dubuque, 2d Ch., Armor Bearers, sch'p, Dehra, $30; Hopkinton, Peace Makers, 3 Mt. schs., Persia, $26, . . . 56 00

Grand Rapids.—Grand Rapids, 1st Ch., . . . 25 00

Indianapolis.—Bloomington, Walnut St. Ch., Y. L. Mis. Circle, $25; Indianapolis, 2d Ch., sal. Miss Eldred, $150, 175 00

Iowa.—Burlington, $12 80; Mediapolis S. S., for "Burnt Brick," $1; Ottumwa, $15, 28 80

Iowa City. — Crawfordsville, $5; Davenport, Memorial, sch'p, Gaboon, $12 50; Iowa City, Scott Ch., $5, . . 22 50

Lima.—Columbus Grove, Earnest Workers, sch., Rawal Pindi, $3 35; Lima W. M. S., sch., Syria, $26; Young People's Soc., sch'p, Tokio, $25, . . . 54 35

Logansport. — Logansport, Union Ch., . . . 25 00

Mankato.—Mankato, . . 30 00

Mattoon.—Charleston, $5 50; Effingham, $3 50, . . 9 00

Maumee. — West Bethesda, Rev. Geo. M. Miller to constitute Mrs. M., L. M., . 25 00

Milwaukee. — Delafield, Martin Bd., $4; Miss E. Anderson, $2, . . . 6 00

Monroe.—Quincy, sup. B. R., Canton, *special*, . . . 36 00

New Albany.—Presbyterial Soc., Miss May Campbell's outfit, $300, special gifts, $300, ... 600 00

Rock River. — Edgington, Home and Chapel Ft. Wrangel, Alaska, . . . $10 00

Saginaw.—Bay City, pupil, Oroomiah, $21 23; Flint, Y. L. Bd., $15; Saginaw, Golden Rule Bd., sch'p, Rio Claro, $46, ... 82 23

Saint Paul. — Minneapolis, Westminster Ch., $25, Seek & Save Bd., $2 50 ($27 50); Red Wing, $20; Saint Paul, 1st Ch., $18 25, . . . 65 75

Schuyler.—Monmouth, Little Leaven Bd., $50; Prairie City, $15, ... 65 00

Springfield. — Springfield, 1st Ch., $41 83, Y. L. Bd., $116 ($157 83); 2d Ch., Y. L. Bd., $33 50, all for sal. Miss Schmucker: Petersburg, $16 90; North Sangamon, $10, both sal. Mrs. Corbett, ... 218 23

Vincennes.—Princeton, $4 05; Terre Haute, 1st Ch., sal. Mrs. Warren, $12 50, Birthday offering Mrs. S.'s children, $1 50 ($14); Upper Indiana Ch., $5 25; Vincennes, $4 80, ... 28 10

Waterloo.— Cedar Falls, . 17 25

Whitewater. — Richmond, 1st Ch., ... 25 00

Winnebago.—Rural, Christmas gift, Miss Baker, $5; Neenah, sup. pastor's wife, Persia, $45, . . . 50 00

Miscellaneous. — Midway, O., S. S., $2 35; Mt. Sterling, O., $2 10; New Holland, O., 2 boys, 35 cts.; Amanda, O., $2 35; Circleville, O., $3 42; Amesville, O., S. S., $1 63; Warren, O., S. S., $3; Franklin, O., Willie Gage's Miss. box, $1, all for "Burnt Brick;" Miss Williams, extra for sch. at Gwalior, India, $1; Missionary car fare, $1; Societies for publishing Report, $1, . . 19 20

Total for the month, . . 2826 36

Previously acknowledged, . 12380 23

From April 20 to Jan. 20, $15206 59

Chicago, Ill., *January* 20, 1879.

Mrs. Jesse Whitehead, *Treasurer*,
223 Michigan Avenue.